THE MORAL HISTORY OF FRUGALITY

With its opposite

VICES,

Covetousness, *Niggardliness*, and *Prodigality*, *Luxury*,

Written by the Honourable Sir *GEORGE MACKENZIE*, late Lord Advocate of *Scotland*.

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TO THE UNIVERSITY OF OXFORD:

FInding such various Opinions concerning the first and fundamental Rules of Justice, urged with great Animosity, and that the Laws of Nations were alledged by all sides: I resolved, after having studied the Roman Laws and the Municipal Law of our own Nation forty years, to spend some time in enquiring seriously into the Laws of Nations. For this end I retired into your Famous University, whose Library the Learned and Curious Selden has inriched with Books on these Subjects, beyond what is to be found in any other in Europe; nor could it be thought that any thing could have been added to his excellent Collection, if your extraordinary Care, and this last Age, had not furnished you with many Books which either had escaped him, or he could not know: but after I had with all the diligence I could, instructed my self as far as I thought was possible, I clearly found that these Debates were not so much occasioned by the Laws of Nations, as fed by Luxury and Avarice, which of late hath given Authority to that which some Men think a more obliging Law, called Conveniency: and therefore I resolved to Attack likewise this powerful Enemy of Law and Justice, and I now present my Undertaking to you, not only because it was first formed within your University, but because I know that you of all Men, with greatest Reason, think your selves rather Stewards than Proprietors of benefits, being you reckon the Wants of those who are in Distress amongst your principal Debts, and because that

to supply these is the greatest Convenience *a self-doomed and illuminated* Christian *ought to study: and after I had calculated what you have of late bestowed upon the Exiled* French *Protestants, the* Fugitive Irish, *and the starving* Clergy *of your own Profession in* Scotland; *besides the particular Briefs poured in daily upon you for Alms to your own* Countrymen, *whom Accidents have ruined, I could not but admire how even* Frugality *it self could have made you live with that neatness I observed among you. I am to lay up the other marks of esteem I have for your* Learning, *and that Eloge which is due to your* Libraries, *whereof each of your* Colledges *has one, which might almost supply the want of a* Bodleian *any where else, until I compleat, by the helps I found amongst you, the Observations I am now writing upon the* Digests, *and some illustrious Questions which have in this last Age employed and divided the best* Lawyers *and* Statesmen *in* Europe, *but especially in* Britain. *And who, residing among you, could see in your Libraries the fame of learned Men of all Nations still so fresh, or could converse with many of your own now living, who have made profound* Learning *even useful and witty, without being forced by a noble Emulation to leave all other Pleasures, that he might retire unto your* Libraries, *or his own* Closet, *there to purchase some share of that improvement which every private* Mans Breast *concurs with the World to esteem. I am*

Your most obliged
and humble Servant,
Geo. Mackenzie.

The Copy of a Letter sent together with the Dedication.

Mr. *Hindmarsh.*

I Have sent you the Dedication to the University of *Oxford*, which the Author of the History of *Moral Frugality*, now deceased, designed for that Book: if there be any thing in it unworthy of that Society, or the Author, it must be imputed to the fatal distemper of Body which he languished under when he wrote it; and though it falls far below what that University might have justly expected from him, and he was inclined to have said of them; yet as it is I allow you to Print it, because the World may thereby know the high and just esteem that Sir *George Mackenzie* retained, even to his dying day, of that Famous Society.

Sir, Your Servant
Arch. Cockburn.

THE MORAL HISTORY OF FRUGALITY

With its opposite Vices,

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DISCOURSE I.

WHEN I consider how many have had their Affections warm'd by pious Sermons, how many Moral Philosophers have convinc'd those who have read them, and yet how few have been reform'd by either; I begin to think, that there must lie some strange hidden Engine in the Heart of Man, which is able to pull back even thinking Men from improving these impressions: and that which seems to be one of the chief occasions of this, is that men are become so poor, by the general *Avarice* and *Luxury* which now unreasonably tyrannize over the World, that they are tempted to be wicked to satisfie their Imaginary fantastick Necessities. Thus we are uncharitable, because we want money for our Imaginary wants.

Sect. 1. *The occasion of writing these Discourses.*

wants: We are disloyal to get it by Rebellion, for supplying these men betray their Country, King Friends and Masters to get Employments whereon to live, and then betray their Trust in these Employments, that they may be able to live without them. And thus *Luxury* and *Avarice* offer not only the Temptations, but furnish the Excuses when they perswade us to yield to them, they tell us that Charity must begin at home, that we must prefer our selves to our friends, and that Necessity is exempted from Law. And whilst Preachers, Philosophers and Friends are arguing from the Principles of Religion, Reason and Honour, they by an influence as latent, but stronger than that of the Stars, draw mens attention from considering the force of these Arguments to consider what Charms are in Riches, and the Ease which Riches procure, and so men are not Proselytes, because they are not Hearers.

Therefore to secure us against this reigning Distraction, and those Temptations let us embrace ancient *Frugality*, under whose Empire Vice was of old curbed with great success, and which by freeing us from Poverty, secures us against all the snares which it occasions. For if I can once bring my self to live on a little, and to enjoy that little with as great pleasure as others follow their Recreations, why should I ruine my Soul or Mankind, that I may get what *Frugality* will perswade me to be superfluous? And if I once be convinced by this Faithful Counsellor, that a great Estate is a great snare, I will not pay down for it my Honour and Quiet as a Competent price. I heard a *Dutch Ambassador* tell King *Charles* the *Second*, That he had spent only a hundred Gilders in Meat and Drink in *Holland*, during a whole Year after he had been Ambassador in most Courts, nor had he ever been in better Health, or Company, And when the King asked why he had done so unusual a thing? He answered, To let his Countreymen see, that one needed not betray or injure their Native Countrey to get whereon to live; which, as it was the Design of this his Conduct, is now the Design of my Book.

This friendly, wise, and convenient Vertue of *Frugality* has two Capital Enemies, *Avarice*, and *Luxury*; the one whereof surfeits it, and the other Starves it. The one Cheats us by representing a great Estate as too little, and the other by representing a little Estate as too great. But if these Idols, *Avarice*, and *Luxury*; were once thrown down in the High-places, we should no more see Church-men sacrificing to them their Religion, Judges the Laws, Statesmen their Honour: and most men their quiet and tranquillity. And since Interest has got such an Ascendant over Mankind, that it has brought Law and Vertue within its Power, and under its Dominion, nothing now seeming reasonable or legal, but what it recommends: 'Tis fit by this Method I now propose, to make it consistent with Vertue; and I hope so to manage my Theme, as to render it subservient to that Vertue with which it has seemed to be so long at Variance.

Sect. 1. *The Extrems of Frugality.*

It may seem that some grains of *Avarice* and *Luxury*, are mixt oft-times by the great Phisician with Vertue, as Poison is with the best Medicaments,

to

to make them active and useful; and as some Pride heightens true Courage, and some Jealousie makes Prudence more cautious, so without *Avarice* Merchants would not toil to bring us Necessaries, nor Souldiers defend even the justest Quarrels, and a little *Luxury* is now requisite to diffuse Riches among the indigent: But when these Vices exceed their allowance, and set up for themselves; then is Vertue obliged to curb them, who having been call'd in as Auxiliaries, design to turn Conquerors; yet I cannot allow my self this way of thinking, for beside that it does too much honour to Vice, we cannot justly say, that *Luxury* and *Avarice* are requisite to excite Vertue; for when they tend to what is good, they change their Nature with their Design. But to set this thought in its true light, we may say that *Frugality* has all the *Activity* by which *Avarice* deceives us, and can give all the true pleasure and ease by which *Luxury* recommends it self, and it is not to be less esteemed than Prodigality, because it does not dazle us with a false Magnificence, as that does, no more than true Courage is to be less valued than Bragging, or Eloquence than bombast Floridness.

Sect. III. *God's design to maintain the World by Frugality.*

To enable us to understand the better how much *Frugality* is founded upon the Principles of Religion and Reason, and how weak Enemies *Avarice* and *Luxury* are upon due Examination, it is fit to trace them from the very Creation. And thus we will find that God *Almighty* having created the World, to the end men might live, admiring his Providence, and tasting his Goodness: It was just that all whom he brought to it, should be supplied in it, and that men being to him as our Families are to us, it was unjust for any of the Family to hoard, or eat up the Portion of many others; and incredible, that he would suffer any of them to want. In order to the better maintaining this his great Design, he did limit our Natural Necessities within very narrow bounds: We need little Meat, few Clothes, and he made all our Generous inclinations point outwards towards the sharing with our Neighbours, what should be convenient for them. Liberality was given man, that he might supply the want of Meat and Drink in his Neighbours; Courage, that he might thereby supply their want of Power; Compassion, that he might in their Miseries afford them Consolation; Justice, that they might defend one another against the Oppression of those who desired too much, &c. His Divine Wisdom has for the same End imprinted an abhorrence upon our Minds against *Avarice* *Niggardliness*, *Prodigality*, and *Luxury*, as Pirates, and the common Enemies of this just and equal distribution, and has enamoured us of *Frugality*, as its Protector and Bulwark. For this same End also God at first made all things common, and they continued so, till Mankind multiplying upon the Earth, it was fit that Propriety should by a division be introduced, to the end the Earth might be the better cultivated, and so made the more useful for many; but lest the Proprietor should think that by this division all others were to be excluded from any share in it, the same Divine Providence made him need the help of very many others, to the end they might be also provided for, and made him see, by the Uncertainty of humane

mane Affairs, that this Propriety was so ill secured, that it was necessary for him to accustom himself to live upon that little, to which he might probably be reduced; and that it was fit to supply others, because he might need one day to be supplied by others; and lest some should be unmindful of this Uncertainty, he made Glory and even *Prodigality* and *Luxury* useful to draw superfluous Riches from those who would not other ways have parted with them, and he made it as a Duty upon Man to believe himself only a Steward.

To the end also that Man might be the more sensible; that this equal distribution was his general design in all the Creation, he let him see instances of it every where, and even in Brutes, who are guided merely by Instinct, and have not that luminous, and generous Guide of right Reason. The *Lion* and *Vulture*, the most ravenous of all Beasts, have no Storehouses; and tho' the Ants have, yet that proceeds from unability to travel in Winter, and not from a desire to live any remnant beyond the Year. Thus God has given to the Beasts of the Field, that moderation by Instinct, which Man Created to adore him, is to beg from him, in these words, *Give us this day our daily bread.* So that *Frugality* is the true Mathematick of Christian Morality, and there can be nothing more against Nature, than *Avarice* and *Luxury*.

Sect. IV. *That Frugality was the Basis of all Vertue and Government among the Jews.*

Nothing can recommend this *Frugality* more than that in the Common wealth of the Jews, of which God *Almighty* was Contriver and Governor for many years, *Frugality* seems to have been its chief Basis, and to this end God multiplied them to a vast multitude, and pent them up in very narrow bounds; They us'd no Taylors, Cooks, nor Pastry-men. *Abraham*, who had rather an Army than Family of Servant, makes his Wife bake bread for his Guests, *Gen.* 18 6. Each Family furnished it self all sorts of Tradesmen, and in place of Lordships, each contain'd himself within his field in which the Judges, and even the first Kings laboured. *Gideon* was threshing in his Barn, when the Angel call'd him to deliver the People, *Judg.* 6. 11. When *Saul* got the News of the Invasion on *Jabes Gilead*, he (tho' a King) was leading two Oxen, 1 *Sam.* 11. 5. Thus their Servants did not encourage their lazines, but assist their industry. The simplicity of their Diet appears from *Esau*'s being tempted with a dish of Pottage, *Abraham*'s feasting the very Angels, by bringing himself a Kid from the Flock. *Gen.* 18. 6. at on time; and a Calf at another, with bread bak'd under the ashes. *Boaz* treated his Mistress *Ruth* (who was gleaning) by allowing her to dip her bread with the Servants in the Vinegar; and tho' *Rebecca* feasted *Isaac* with well seasoned Venison, yet that was only one dish, made for a Prince, on a great Design, and when his great Age required somewhat to recover rather a lost Appetite, than pamper a strong one. Their cheif Pleatures were, that Innocence, which grew from *Frugality*, and that Health which is the natural Effect of a simple Diet. Their assiduity in Labouring excluded House-games, and well laboured Fields allowed no Hunting, Hawking, or other Field Exercises.

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We read of no Feasts among them, save those that were rather Rewards of their Industry, than the Contrivances of their *Luxury*. Such as those which they had at their Reaping, Vintage, &c. And the only Feast we read of, made by *David*'s Children, even after he was exalted to be King, was at their Sheep-shearing.

Nor did God, under the New Testament, leave off his great Design of instructing men to live soberly; but on the contrary, *Luxury* and *Avarice* having grown up amongst the Jews, as Tares amongst the Wheat, after the *Almighty* himself had left off to cultivate them by his own immediate hand: He thought it again necessary to repress and root out these Weeds, and to sow amongst them new and fresh Seeds of Sobriety and Moderation. In order whereunto, he sent his Son to be born in the house of a frugal Artisan, and to work with him at his Trade, until he thought fit himself to come abroad to work out the Work of our Salvation. That Idleness might want a Pattern in our great Master, he chose also for his Disciples and Courtiers, men as poor as a Trade could suffer them to be. He commanded them, and all others, to pray only for their daily Bread, excluding in the word *Daily*, the covetous wishes of those, who lengthen their desires, beyond those plain Necessities that are inconsistent with *Luxury*, and so great a desire had he to secure man against these two great Tyrants, that he not only by his Example and Doctrine discredits and forbids them, but he descends from being a Legislator, to reason with Mankind against them; And he reasons upon no Subject more frequently, nor strongly than against avaritious Anxiety. *If you be* (saith our Saviour) *the Childen of God, will he not care for his own Children? since you who are wicked care for yours.* God cloaths the Lillies and Flowers of the Field, more glorious than *Solomon*, tho' they are to be cut down the next day, and feeds the Fowls of the Air, adding, *Are you not better than they?* He shews in the Parable of the five Loaves and two Fishes, how easie is is for him to provide for his own Family: His omnipotency being a sufficient Granary for those that depend upon him. By teaching us that we are Stewards, not Proprietors. He shews how miserable those are that lay up their Treasures where the Moth can eat, or the Thief break through, and steal. And by that terrible Sentence, *O! thou Fool, this night thy Soul shall be taken from thee.* He has left a dreadfull impression of the uncertainty of those Riches, which are too oft preferred to the Heaven that is lost for them. Stop here, O my Soul, and read with astonishment, that dreadful Sentence pronounced by the infallible Judge, and joyn to it another, wherein these who preferred their Riches to the distressed Members of Jesus Christ, are condemned to Torments which shall endure as long as they could have wished their Riches to have done; *When I was hungry, you did not feed me*, &c.

Sect. V. *Our Saviour made it a Standard and Bulwark in his Gospel.*

Mat. 6. 19, 20, 21.

Sect. IV. *This Doctrine was continued by the Apostles and Primitive Church.*

The Blessed Apostles sufficiently illuminated by the Divine Power and Goodness, for so great a Work as the Conversion of the World, continued to preach this excellent Doctrine, calling *Avarice* Idolatry, and in that one word comprehending a greater Satyr against it, than all that ever the

Philoſophers taught, but very conſequentially to the Doctrine of their great Maſter, who aſſured his Diſciples, that they could not both ſerve God and Mammon. In them alſo we find that judicious Leſſon, to uſe the World as if we uſed it not, not fooliſhly throwing away Riches as the Philoſophers did, leſt they might be thereby tempted; nor hoarding them up as Miſers do: but ſuffering them to flow on gently, and in their natural Courſe for the good of others, and keeping a looſe hand on them, leſt our hearts being too much united to them, ſhould not be united by Love to God Almighty, who declares himſelf irreconcilable with Mammon: And to make this great Doctrine go the more eaſily down, and give it a more pleaſant reliſh, they aſſure us, that the chief Ornaments of reaſonable Creatures are mercifulneſs, Patience, Innocence, Charity, and not large Territories, ſwelling Treaſures, ſplendid Titles, fine Cloaths, nor thoſe other gaudy Trappings, which are no part of us, and conſequently cannot be the Standard by which we are to be meaſured.

The World having been debauched by the Roman Luxury, as that it was fed by their Spoils, Mankind was under *Nero*, *Heliogabalus*, and ſome other of the Roman Emperors, depraved beyond what we can believe. And even at that time, when all their Philoſophers could gain very few Proſelytes to Vertue; The Apoſtles and their Diſciples were able to make many thouſands to Chriſtianity, and to refine them to a degree of Moderation, Sobriety, and Innocence, which theſe Philoſophers themſelves admired far more than others did them; and certainly thoſe numerous and entire Converſions were infallible Proofs of the Verity of that Religion which they taught, and the Primitive Chriſtians were as great Miracles themſelves as any that were wrought amongſt them. If we propoſe then thoſe admirable Patterns to our ſelves, we ſhall find that moſt of the rich among them did work with their own hands, to avoid thereby that Idleneſs which brings on Luxury, Curioſity, Backbiting, and many other Vices, which are inconſiſtent with the Chriſtian Religion; and all the Poor were commanded to work, that they might thereby have to pay their debts, and do works of Charity, they ſubdued their Bodies by Faſting, and their Spirits by Humility; nor would they have been Souldiers, but becauſe the Severity of Military Diſcipline among the Romans at that time, did oblige them to the Sobriety and Activity which overcame *Avarice* and *Luxury* as well as their Enemies; they did ſeldom eat ſave once a day, but then never fed upon what *Luxury* prepared, nor diverted themſelves with what it invented; they valued not Health it ſelf, but that they might ſerve God with it, nor Riches, but becauſe they might be uſeful to the Poor.

Caſſ. de Sp. Acad. c. 7.
Conſtitut. Apoſtol. l. 4.
Tertul. Apol. c. 3, 7.

Never any man wiſh'd more earneſtly to be rich than I, to have liv'd in thoſe glorious Times, and to have ſeen thoſe great Triumphs over *Luxury* and *Avarice*. But we may correct the uſeleſs wiſh, by the juſt Remedy of Reading and Meditating much upon what they have left for our Inſtruction in their excellent Writtings, and above all, by living as they did; for without doubt, the moſt pleaſant, and moſt comfortable proſpect of

of Vertue, would be to see it in our Actions; and the most joyful Image of Innocency, would be to see it graven upon our Hearts.

Sect. VI. *How the other Commonwealths were founded on Frugality as* Lacedæmon, Rome, Holland.

Those Commonwealths, or Societies of Men, which grew up from Consent, and were not the Product of popular Faction, and Fury, did found themselves upon Sobriety, as their true Basis; that being the kindly Nurse of Equality, and nothing contributing more to make the common Treasure rich for the publick Safety, than that private Citizens should satisfie themselves with what was necessary. They justly concluded, That as the Body Natural must perish, if the Blood does not circulate; so also the Riches of the Commonwealth become useless, or rather corrupted, when they stagnate by being hoarded in the buried Treasury of private men. They made also many Laws against *Luxury*, and the Severity of their Military Discipline and Censures exceeded yet those Laws. *Cato* was more celebrated for his frugal Severity, than *Cæsar* or *Pompey* for their Conquests; the Roman Poets and Historians vie one with another in their expressions of Esteem of him, and *Lucan* gives this Character both of *Frugality* and him.

——*Hi mores, hæc duri immota Catonis*
Secta fuit, servare modum, finemque tenere,
Naturamque sequi, patriæque impendere vitam.
Nec sibi, sed toti genitum se credere mundo.
Huic epulæ vicisse famem, magnique penates
Summovisse hiemem tecto, pretiosaque vestis
Hirtam membra super Romani more Quiritis
Induxisse togam, Veneriſque huic maximus usus,
Progenies: Urbi pater est, urbique maritus:
Justitiæ cultor, rigidi servator honesti:
In commune bonus, nullosque Catonis in actus
Subrepsit, partemque tulit sibi nata voluptas.

Which *May* has translated thus.

These were his Manners, this sour Cato's *Sect,*
To keep a Mean, hold fast the End, and make
Nature his Guide, die for his Countreys sake.
For all the world, not him, his Life was lent,
He thinks; his Feasts but Hungers banishment;
His choicest Buildings were but fence from cold:
His best Attire rough Gowns, such as of old.
Was Roman *Wear; and nothing but desire*
Of Progeny in him warm'd Venus *fire.*
Father and Husband both to Rome *was he,*
Servant to Justice and strict Honesty:
For th' publick Good; in none of Cato's *Acts*
Creeps self-born Pleasure, other share exacts.

But

But I read not of any Laws made againſt *Avarice* ſince the tenth Law in the Decalogue, of which the Reaſon may ſeem to be, That the great irregularity of Covetouſneſs ariſes from the inordinate love to Riches, which being a latent act of the Mind, can be known to none ſave God, and therefore it can be puniſhable by no Laws, but thoſe which are made by him who is the Searcher of Hearts; and the Contempt which follows *Avarice*, is in it ſelf a ſufficient Temporal Puniſhment.

To underſtand the progreſs of *Frugality*, and its oppoſite Vices in the other unhallowed Nations, we muſt recur to the more ancient Hiſtories of the World, where we'll find that Nature endeavoured to pleaſe thoſe who were ſituated in deſert Countries, ſuch as the *Scythians*, with the thoughts of their being ſecure by their *Frugality* againſt the Invaſions of thoſe who were tempted to Robberies by the expectation of Spoil, and thus their Ambaſſadors diverted *Alexander* from the hopes of conquering them, telling him, That he could gain nothing but blows by invading them, who had no pleaſure in any thing but in defending their Native Countrey, and whoſe Courage had never been effeminated by *Luxury*, nor ſtained by Rapine. In other Nations, where plenty was capable to corrupt, their Lawgivers did moſt induſtriouſly turn all the edge of their Laws againſt *Luxury*, making *Frugality* the Fundamental Law of their Government; as we ſee in *Lacedemon*, which *Rome* afterwards did imitate, and *Rome* has in this of late been imitated by *Holland*. But I find this difference between the Frugality of *Lacedemon*, *Rome* and *Holland*, that the great deſign of *Lycurgus* in *Lacedemon*, was to wean his ambitious and factious Countrey-men from too ardent a deſire of coming into the Government, that thereby they might enrich themſelves; and therefore he did allow no Salary to Statesmen ſave Fame, and preferred none to be ſuch, but they who ſhew'd a contempt of Riches. The *Romans* recommended Frugality and the contempt of Riches, becauſe they found nothing was ſo neceſſary for a warlike Nation, as the Love of Glory, and nothing was ſo great a Rival, or rather an Enemy to Glory as *Avarice*: they alſo conſider'd juſtly, that *Frugality* harden'd men into a temper of being Souldiers. The *Hollanders* practiſed at firſt *Frugality*, rather through Neceſſity than Choice; but finding thereafter that it was probable they might enlarge their Territories by Commerce, as the *Romans* did by Conqueſt, they recommended *Frugality* as that which could beſt enlarge their Trade; and thus they by ſailing their Ships with fewer men, and feeding theſe men, and their Manufacturers too, leſs ſumptuouſly than other Nations do, have been able to out-ſell them; Their Merchants and Tradeſmen likewiſe living leſs prodigally than other Merchants, are able to lay out more of their ſtock in Trade, and to ſell at eaſier Rates: Nor do ſo many of them break as elſewhere, and the breaking of one Merchant, who hath lived ſumptuouſly, endangers twenty. By this *Frugality* likewiſe they are able to contribute, and do contribute more freely to the paying of Taxes, than any other Nation; for men part freely with that without which they may live. So that *Frugality* is amongſt them,

them, not only a Nurſe to their Trade, but a Bulwark to their Country: Yet I cannot but blame them for making *Frugality*, not only the chief of their Vertues, but a ſharer in their Religion; they having few Merchants or Tradeſmen, who do not ſell and work freely on the *Sunday*, and one of them excus'd it to me, by telling that he was worſe than an Infidel who provides not for his Family, and from this Politick has ariſen poſſibly that great Faction in *Holland*, who oppoſe the Morality of the *Sabbath*.

As to the Management of Publick Imployment, *Holland* and *Venice* have always thought it unjuſt to defraud thoſe who are able to ſerve the Publick, of neceſſary Subſiſtence: for ſometimes the ableſt States-men have not whereupon to live; but on the other hand the greateſt Men among them, have very mean Salaries, which are neither able to feed their Luxury nor raiſe their Avarice. They laugh at Monarchies, and ſay, they beſtow ſo large Salaries upon their Miniſters that they are generally diverted from the Publick affairs, by following thoſe Pleaſures, with which vaſt Salaries do daily tempt them; and thus they uſe the Publick, as thoſe Coach-men do, who otherwiſe skilful enough, yet if they take in too much good Liquor, they overturn their Maſters in the plaineſt ways.

MAHOMET deſign'd to found a New Empire as well as Religion, and made his Religion ſubſervient to his Empire, teaching his *Muſſul*-men or Believers, that they ſhould be ſav'd accordingly as they ſhew'd Zeal for enlarging his Kingdom, and by an entire and blind Obedience to the Emperor's Command, they might ſave their Souls in ſending their Heads. In recompence of which ſevere Obedience he allow'd them plurality of Wives here, and promiſ'd them new Scenes of carnal Pleaſures for ever hereafter; ſo that he ſeem'd (contrary to all other *Inſtitutions*) to found his upon *Luxury*; but yet no Society is oblig'd to ſtudy the contempt of Riches ſo much as they: for to the end that their Treaſury might only be rich, *Mahomet* oblig'd them to believe that all belong'd to the Emperor, and that no private Man had Property, perſwading them, that when the Treaſury was rich, all private Men were ſecure; and that by extending the Limits of the Empire, every man who was vigorous and active in the Conqueſt, had the opportunity thereby of making himſelf great and rich. Which hath made me very oft admire how humane Nature could allow Men to believe a Point that was ſo ſtretch'd: but *Mahomet* ow'd his Succeſs in this more to the brutality of his Followers, than to the ſolidity of his own Reaſon. And if we conſider more narrowly his Principles, we will find that he did not chiefly deſign to gratifie their *Luxury*, but to teach what was uſeful to his own Intereſt: For he allow'd them plurality of Wives only to compenſate, and make them inſenſible, by this impious Liberty, of the great Prejudice he had done them in robbing from them their Liberty and Property, but he diſcharg'd them the uſe of their delicious Wines, becauſe it might diſable them at any time from going about their publick Employments. It appears at firſt difficult to reconcile their being ſo avaritious with the want of Property; for Reaſon teaches us to value little that of which we cannot be ſe-

cure: But we muſt conſider, that no Vice looks further than the preſent time; thus *Avarice* is every where unſecure of its prey as well as among the *Turks*; and this Inſtance of the *Turks* is enough to prove, how far *Avarice* makes us toil beyond what we ought to do, however it wants not its own colours there; for it perſwades them, that it's good once to be in poſſeſſion of Riches, that none can take them away ſave the Emperor, and that he can have no temptation to take them from any, ſave ſuch as are Factious, and Traitors.

To return to my former Deſign, I continue to obſerve, that men having no defence againſt theſe Vices; ſave the uſe of their Reaſon, aſſoon as this Reaſon was bribed by *Avarice*, or made drunk by *Luxury*, it ranged it ſelf on the ſide of thoſe Vices, and then frail man was ſoon overcome by his own Auxiliaries, which a more refined ſort of men call'd the Philoſophers perceiving, they run to the aſſiſtance of Reaſon, and they gain'd indeed many Proſelyts, though they could not gain intire Countries. And after others had made a great progreſs in *Greece*, *Pythagoras* made one in *Italy*, and his recommendation and eſteem of Frugality retains yet great vigour amongſt the *Brachmans* in *India*, as *Confucius*'s has done amongſt the *Chineſe* for many Ages; And the ſame Doctrine was tranſmitted by them to the *Druides*, the joint Prieſts and Philoſophers of our Northern Regions; who made Silence and Frugality the Nurſes and Supports of all Vertue *Lycurgus* diſcharg'd the uſe of all Gold and Money, and made his Iron Coin ſo unpleaſant and unportable, that (as he thought) no man would be covetous of it. He ordered all Men to eat in common and publickly, that none might live more deliciouſly, than others. The *Roman* ſumptuary Laws ſet limits to Extravagancy, and their ſevere Cenſors were eſteem'd in their Magiſtracy according as they puniſh'd the tranſgreſſors of theſe Laws. Some of the Philoſophers threw away their Riches leſt they ſhould be tempted by them; and others of them did in their Cynick way not only bark againſt Riches, but vainly glory in ſordid and naſty Poverty. By which Laws and Philoſophy the leſs attentive part of Mankind may think themſelves better guarded againſt theſe Vices, than by the Precepts of either the Old or New Teſtament. But theſe Lawgivers not knowing the heart of Man ſo well as he who made it, fram'd Laws that were conſiſtent with true Natural Reaſon, or at leaſt ſubdued Nature only for a time, but could not reform it. They gained few Proſelytes but either by the Novelty of their Doctrine, or by a love to Singularity, or from a hid deſign of making the People believe that if they were brought into the Government, they would not rob and ſqueeze the Riches of their Subjects.

Sect VII. *The Ancient Heroes and Philoſophers were admir'd for this Virtue.*

The Heroes who condemned *Avarice* and laugh'd at *Luxury* never failed of being univerſally admired; and having their memories celebrated, (the great and peculiar reward of Vertue.) We find that *Epaminondas* the *Thebane*, by being buried at the publick Expence (after he had been Maſter of all the Subſtance of the Common-wealth; and not having wherewith to bury himſelf) was more eſteemed, than thoſe who had all the Riches in

in the City. Nor does the *Roman* Hiſtory remember with applauſe the Triumph of any of their Generals, as it does the Generoſity of *Fabritius*, who when he was tempted by *Pyrrhus* King of *Epirus* to betray his native Country, overballanc'd that Kings Gold by his own more ſolide Vertue. I ſhall not contend much for the ſincerity of the Heathen Philoſophers, but ſure I am, that their profeſſing Enmity to Riches and Prodigality, does fully evince that the moſt Ambitious mind can find nothing worthier of its Imitation; nor could Nature teach the Vulgar any Thing that they could more eaſily believe than that he deſerved moſt to be admired, who valued himſelf leaſt upon his Riches. We have many Sects of thoſe Philoſophers, who put Vertue under the tuition of Sobriety, ſuch as the *Pythagoreans*, *Stoicks*, and even *Epicurus* himſelf taught, that he who could live upon Bread, and Water, was equal to *Jupiter*; and he expreſſed ſo much joy in his Sobriety, that it burſt forth into Raptures. They do all in their Diſcourſes againſt *Avarice* and *Luxury* overflow, as *Rivers* do, when they are ſwell'd with too great abundance. And in thoſe *Paſſions* expreſſed themſelves with a natural force and zeal, which was thought inimitable by Hypocriſie. And their refuſing the imployments and Riches which they cried out againſt, was concluded to be a very probable Argument of their Sincerity. They admir'd the wiſe Gallantry of one of the *Athenian* Philoſophers, who when he was reproached as railing only at Riches, becauſe he could not command them; left his Philoſophy for ſome time and turning Merchant, enhanſed the whole Trade of the City: but then divided what he gained moſt Generouſly betwixt the Common-wealth and the Poor, deſigning to gain nothing by his Trade, but the Belief that he was in earneſt a Philoſopher. Nor can I forget *Phocion*'s generous Anſwer to the *Ambaſſadors* of *Alexander*, who having brought him a great ſum of Money, he ask'd, Why *Alexander* ſent him that vaſt ſum of Money? And when they had anſwered, that he had ſent it to ſhew his Eſteem of his great Vertue; He replied, That he hoped *Alexander* would ſuffer him to enjoy that Vertue, for which he eſteemed him, and which he had never gain'd by *Riches*. And tho' the Philoſophers were very exceſſive in their contempt of Riches, and contradicted thereby Nature, as well as the Multitude; (which made them in the end as Ridiculous, as the Vices truly were which they contemned:) Yet certainly God did think fit to ſend theſe Philoſophers into the World a little before his *Son*, to convince Men, that the Vices which he was to curb by his Goſpel, were abhorr'd by thoſe whom they Honoured with the names of Wiſe Men, and Lovers of the Truth.

COVE-

COVETOUSNESS.

DISCOURSE II.

Sect. I: *The first rise of Covetousness and how Men were tempted to it by the Convemiency of property.*

WHEN Nature began first to yield to Vice, and to be misled by blind Appetites, it yieldeth to Ambition in the *Angels*, to Vanity in *Eve*, and to Revenge in *Cain*; but it did cost Vice many Ages before it could prevail so far as to perswade Men to toil and sweat beyond Necessity, or to believe that to be necessary which was superfluous; so far were these contrary to Nature, nor had it ever been able to corrupt reasonable men without disguising its Designs; and therefore it first represented to them that men growing numerous and unjust, it was fit to divide that Land which they inhabited, pretending that the Earth which God had given them would be daily beautified by those to whom each portion should fall, and every man remaining content with his own share should want all pretext of oppressing his Neighbour. This property became afterwards so charming, and Men were so pleas'd with what they had, that by a fatal mistake they concluded the more they had, they would be the more pleased, and so that which was designed to bound our Appetites, did enlarge them.

Thus *Avarice* was the first of the two Extremes which attacqued *Frugality*, and as the number of Men encreased upon the face of the Earth, it encreased with them; for its pretences grew thereby much stronger, because it was so much the abler to perswade Men, that by how much the multitude of sharers grew, the shares must lessen by the same measure: and that they would not be able to supply their Necessities without making laborious provisions for them. And when men grew very numerous. *Avarice* thought it time to suggest to them, that if they multiplyed by the proportions formerly observed; the Earth which was already scarce able to supply them would shortly become absolutely insufficient. Tho' *Avarice* had thus got some footing in the World, yet because Commerce was then only entertained by Exchange, it could make no considerable progress till men for their own destruction had digged up Gold and Silver, those Metals which have destroyed more than Iron or Steel, and then it getting something that was durable, and might be hoarded up, toil'd to Excess; but even that Money it laid up being thereby barren was so much the less desireable, therefore it suggested to Men the taking Bonds and Obligations with eating Usury. And thus *Avarice* grew up to its full Perfection.

Avarice,

Avarice in the next place borrowed New Forces from the Experience of Mankind; for as time run on, 'twas easie to observe that Favour and Security were to be bought by Money; and from this it suggested that it was *inculpata Tutela*, and one of the wisest Duties of Self-Defence to hoard up Riches as the means whereby men could Ransome themselves from all Dangers. It borrowed also assistance from all the Passions, and when it found any man too strong for it by his innate Reason, it transformed it self into the likeness of his favourite Inclinations, and did like the Ivy with the *Oak* creep up to a height to which it could not naturally have risen. And thus when it found a man incline to Ambition, it endeavoured to perswade him, that without Money all his generous Thoughts would turn Crimes, that it only could raise him Souldiers, because men must venture their Lives for that without which they cannot support them. That this would hire them New Counsellours by making his Interest theirs, and that the making of Peace and War was more its Prerogative, than of *Kings* and *Princes*, who though they vainly founded their Power upon their Right of Blood and the Justice of their Laws, yet they owed it only to their Treasures; nor had the *Faces* of Emperours so much influence any where as upon their Coins. And thus *Avarice* like the smoak which it truly resembles, raised it self amidst the touring flames of Ambition

Sect. II. *The disguise under which Avarice insinuates it self, such as its promises to gratifie mens Passions, and supply their Necessity.*

We see Riches prove the most successful of all Gallantries: for let whining Lovers talk what they please of their Chains, the strongest ones are made of Gold, and *Jupiter* himself could not otherwise win *Danae*, than by descending on her in a Golden Shower; what cannot be expected from the force of *Gold*? when it not only becomes the best of all the Paints and Beauty Patches that Ladies can use, but is miraculously able in our Matches to make the crooked straight, and the blind see. In vain is Blood pretended to, except this make it circulate; and mens parts are lookt on as airy Notions when a Competitor appears, who hath such solid advantages as Lands and Riches. I have with Contempt and Disdain consider'd the Omnipotency of *Mammon*, in commanding the most beautiful and haughty *Ladies* to humble themselves to the *Sons* of those who had got their Estates by Infamy, and had themselves Souls that were unworthy of any other Bodies, than those deformed ones, which every one abhor'd, but the bought Bride, and her bribed Relations.

If any Man design to pursue his Revenge, *Money* will furnish him a Murtherer, or if he resolve to improve himself in Arts and Sciences, he must owe his Education, Travels, Books, and Instruments to his Riches, and Possibly he may buy a Poem, Play, or other Book which may afterwards make the Stock of his Reputation. He who wants Children must adopt Riches in their Place, and after he has comforted himself against the miseries of old Age by being Courted by all who either expect Succession, or Legacies, He at last thinks he can perpetuate more his Name by leaving a great Estate, than by leaving a Son though recommended by the best Parts and Education, having observed in the long course of his life,

 that

that a great Estate is more esteemed than generous Qualities, I have known *Avarice* insinuate it self with some, as 'twere only a pleasant effect of the love of Proportion and Harmony; and thus he who wants only two or three hundred Pounds of ten thousand a Year, or he who has a whole Barony, except some few Acres belonging to a poor Neighbour, can be as little at ease till he get these, as he whose fine Lodging wants some Rooms to compleat its *Symetry*; which false Colour did tempt King *Ahab* to Covet that Vineyerd which he got to the destruction of his *Queen* and *Kingdom*. It insinuates it self on Gamesters as an Innocent Love of Divertisment, and perswades them that their Anger for loosing proceeds not from any Esteem of the Money they have lost, but from the shame of being overcome. It perswades the Lazy, that if they come once to an Estate they need not be afraid of loosing any thing by their Slothfulness. And thus it promises to be a Hedge to that soft and nice Humour. It perswades those who are in Debt, that any thing is Lawful which may pay it: I was pleas'd once to hear a Lady say, that she abhor'd Privateering so much, as a kind of publick Robbery, that she would no way suffer the Money arising from the Prizes, in which she had Interest to enter into her Pack, that is to say, she would buy no Land with it for her Heir, but design'd with it only to clear her Debts. A nice way indeed of reconciling Covetousness with Honour, Law and Conscience. Yet I could not but regrate to hear another Lady whom I esteemed much more say, Oh, that my Debts were paid; to the end I might have the great pleasure of doing works of Charity: To which my answer was, Madam, Sell a little of the Land you lately bought and pay those Debts, and yet ye shall have remaining thrice as much Land as ever you expected.

Sect. 111. *It gets assistance from Mens different Temperaments.*

Avarice borrows sometimes a Mask from a Man's Temperament, it perswades easily the Melancholy, that he may starve, and that in laying up riches he only provides for Nature; without which he is as much a Self-murderer as if he should cut his own Throat; *Nam qui alimenta negat, Necat*. And for the same Reason we see the older men grow, they grow the more Covetous, because the more Melancholy, for not being able to gain as they did when they were Young they think they should supply this by Nigardliness and Avarice, and resolve to gain Esteem by it, since they can be no way else. Upon which Considerations the *Eloquent Apostle*, *Heb.* 12. 1. designs *Avarice* by these words, *And the sin which doth so easily beset us*? for the *Greek* words, ἐυπερίστατος ἁμαρτία may be better translated the well Circumstantiated *Sin*, or the Sin which hath the fair pretences and in this *Avarice* is the most dangerous of all Sins, that others occasion Remorse by their heinousness, but *Avarice* precludes it, for few or none are ever convinced that it is a *Sin*, and so cannot repent for it.

Though these be the Disguises under which it oft-times recommends it self to us, as the product of Reason. Yet it is too well known, that *Avarice* is sometimes so absurd that it seems to have more of a Disease than a Vice in it, and to be rather a total want of Reason than a corruption of it.

But

But alas! it is such a Disease as comes not by fits, as other Vices do; for the Drunkard may be quenched, and the Leacher is soon drain'd, but the Miser and Covetous Man is always tortured. And in this it differs from other Diseases, that those who are sick of it, desire never to be Cured, and therefore it resembles more a Madness, which makes men admire and value themselves, even in that wherein all men else see they are distracted. For there are Mentruly mad, who talk reasonably enough on all Subjects, save in that one, in which they are distempered, not unlike an Excellent Lute, having all its strings well tun'd, save one, but the least defect is sufficient to disconcert all the Harmony. Nor does *Bedlam* it self lodge greater varieties of Madmen, than *Avarice* produces; for some will be so mad as to starve themselves, and the very Heir to whom they are to leave their plentiful Estate. And some have past by their starving Relations, to leave it to one who had no recommending Qualities, save that he would succeed him in his Humour, as well as his Estate, and keep together the beloved Treasure: And some who would not leave six pence to the poor, have left their whole Estate to Persons who have bribed them out of it, by inconsiderable Presents (for Bribing is the only Flattery that can prevail on the Avaritious) and though they would not give a shilling for an Eloquent Panegyrick, have yet left it all to such insipid Flatterers, and have suffered their Estates to be taken away by Processes, or exposed to publick Enemies, rather than secure them by a timely and prudent Expence against either. I have also admired to find, that men who are sure of no Property, as in *Turkey*, and it may be nearer, should of all men be most Avaritious, though it is probable that they toil for their Tyrants, rather than Heirs, and yet the counterfeit Happiness of griping, is irresistible. So that *Avarice* seems only to sport it self with its Votaries, and to use them as the Devil does Witches.

Sect. IV. *It is propagated by Imitation and Example.*

Avarice having thus corrupted the Reason of Mankind, this Corruption propagates it self by Imitation and Example, for as *Avarice* arises often from a distempered judgment, like to the Hemlock springing out of Mud; so it is sometimes copied by Imitation as a Picture is drawn by a Face. And I must here observe, that Parents have a most special Obligation to be vertuous beyond others, for Children whilst young, do easily like soft Wax, receive impressions from their Example, because of the Respect they have to them, and their being constantly in their Company. So that Parents share in their Childrens Crimes without lessening the Childrens guilt, by bearing this share. The being likewise meanly bred, does oft-times by a fixed Habit draw over some mens Inclinations to this byass, and though they rescue themselves from Poverty, they are not able to recover from that vitious Habit.

Sect. V. *It is assisted by the respective Countries where Men live.*

There are likewise some Countries, in which by general custom Vice seems to be authorized, as Drunkenness to *Germany*, Revenge and Jealousie in *Italy*: The Industry of *Holland* inclines Men somewhat to *Avarice*; the Pride of *Scotland* to Prodigality, and the Plenty of *England* to Luxury,

Luxury, in which Cases Reason is rather prevented than corrupted or perswaded. Nor durst either Prodigality or Avarice undertake to corrupt Nature, and Reason so highly, if they had not the assistance of General Example, to which men by a false Modesty think they are in Reason obliged to submit, and oft-times a general Custom passes for Nature, in such as understand not, or have no mind to understand the difference, and to Examine wherein the Copy differs from the Original. I confess that Rich and Trading Nations, such as *England*, may be allowed greater scope to Sumptuousness, as men who have great Revenues, without the least imputation of Luxury, do live proportionably to what they possess, without being censured by any reasonable man for so doing.

Sect. VI. *Its last Essay was to tempt Church-men, and how.*

THE *Church* hath also concurred to its Assistance, and Avarice having gained even some Churchmen, to be its Chaplains (who love Ease, and concluding Riches necessary for procuring it) that they might more easily convey them into their own Channel, have endeavoured to make Riches as necessary for other mens Salvation, as they thought they were for their own Ease. And though we poor Mortals think them only Snares, yet they have of late become the best Antidote against Sin, and a Man may as well by them purchase a place in Heaven as in Earth, and as easily free himself from Purgatory as Poverty; or if any Man designs to ruin the State by raising Factions and Rebellions, Money alone can furnish him from the Altar, with the best Trumpeter of Sedition. It is no wonder we Laicks accuse Church men of *Avarice* since they tax one another with this Vice. Those who separated from the *Church* of *Rome*, objected that *Avarice* had kindled the fire of Purgatory, invented Masses to save men by Money from its flames; had wrought false Miracles, &c. Those who separated from the Episcopal Churches, pretended that Bishops had Arrogated that Superiority, to make thereby great Benefices necessary. Those who subdivided from *Presbytery*, cryed out against Soul-selling Stipends, and all those Churches may probably conjecture that those Dissenters cry down Stipends, out of a design to excuse themselves from the payment of them. Nor is Covetousness able to debauch private Church-men, and set particular Sects at Variance with one another; but 'tis subtle enough in some collective and reformed Meetings of the Clergy, to influence the decision of General Cases of Conscience, though (I confess) with a Delicacy peculiar to it self: It will suggest that the Clergy are to be rescued from Contempt, and ought to have wherewith to maintain, not only themselves, but Hospitality, and Foundations of Charity: From which humbler thoughts *Cardinal Palavicino* in his History of the Council of *Trent*, rises by an insolent flight to defend all the Magnificence of the Church of *Rome*, under pretence that Mankind is govern'd by Sense, as well as by Reason: and therefore they must see in the Church and its Ministers what may draw respect from the Outward, as well as from the Inward Man. It passes for pure Devotion in that Church to hook into its Patrimony all they can (though by as palpably forg'd Donations as *Constantines* was) and it would be judg'd Sacriledge

to quit what is once acquired. Nor ſhall you find in all your travels any more Covetous, and thereby greater Oppreſſors, than ſome who having left the World to retire to Religious Houſes, are made by them their Procurators. But though theſe conſiderations may ſufficiently juſtifie the Liberal, but ſuitable Proviſions which have been beſtowed on the Church of *England* for promoting Charity and Learning, yet they can never with *Palavicino* vindicate the exceſſive ſums brought in by thoſe indulgences to the Treaſures of the *Romiſh* Church which occaſion'd the dreadful Wars of *Germany*; and they extremely condemn thoſe Impropriators who have made not only the Preachers, but the Goſpel it ſelf, contemptible by denying a Competency to them who ſerve at the Altar.

At which inconſiſtency of Deſigns, occaſion'd by the Natural force of Covetouſneſs (which can be diſguiſed, but never mortified) I have frequently been aſtoniſhed. In Secular Meetings alſo, it can perſwade not only the Hearers, but the Speakers themſelves to go along with whatever it dictates; and it will inſinuate it ſelf, at leaſt ſo far, that a man will really believe himſelf publick-ſpirited, when at the bottom his chief Inclinations ariſe from private Intereſt, which we now by a kind and gentle word, call *Convenience*, which is in effect a Combination of Luxury and Avarice, each whereof finding themſelves too weak a party to encounter the ſtrength of Reaſon, have remarkably in this Age joyn'd their Forces together, and aſſumed the inſinuating common name of *Convenience*. *Oh*! *Happy Orator*! Teach me thy Art of Perſwaſion, and beſtow thy *Bags* upon thoſe who delight to trudge under them; But if I could perſwade as thou canſt, I would endeavour to reſcue Mankind from thy Tyranny; for if thou bewitching Convenience be made the Standard, farewel for ever to the Glory of Martyrdom, to the Loyalty of Subjects, to the Dutifulneſs of Children, and to the Ties of Friendſhip.

Having thus ſeen *Avarice* condemned by Nature; by the great Author of it, by all the great and wiſe Societies of Mankind, and by that ſame general agreement of Men, which hath taught us that our Souls are immortal.

Having ſeen the Original and Progreſs of *Frugality* and *Avarice*, and the ſeveral Masks under which *Avarice* has cheated us: It will be fit to Proceed to conſider the Remedies and Argumens whereby we may ſecure our ſelves againſt its Influence.

Sect. VII. *Arguments and Remedies againſt* Avarice.

The *true* way to wean us from *Avarice*, is firſt to find out, what does in our Breaſt incline us to it. And if it be that we may be eſteem'd, we ſhall eaſily find this but a Cheat, becauſe none but the Avaritious themſelves eſteem other men for being Rich; and we may be as well in love with Cheating, becauſe thoſe who value that Craft and Subtilty are pleaſed with ſuch as are Maſters in it: But if We can once perſwade our ſelves that Riches are not to be Admired, and are rather given to men for Eaſe than for Eſteem, we ſhall be clearly convinced, that this is but a faint colour to excuſe it: and when men in Trade or Imployments die very Rich, the generality of Mankind concludes that they have taken a Latitude of gaining by all means, or are guilty of the folly of having defrauded themſelves of Neceſſaries, to lay up ſo much as might corrupt their Heirs by Luxury, It has been frequently obſerved, that the Children of Avaritious men, have proved more Luxurious or Prodigal,

than others; which proceeds either from their abhorring of Avarice, because they found themselves, when they were young oppressed by it, or because finding their Parents much reproached with it, they thought themselves obliged in Honour to shun that Vice which occasioned this Reproach: or else having conceived an opinion when they were young, that their Parents were very Rich, as all Avaritious men are thought to be, they concluded they might allow themselves to spend the more freely But upon the whole matter, I most conclude that *Indian* wise, who laugh'd at the *Europeans* who toil excessively, to make their Children excessively Lazy.

I doubt not but some men have been desirous to gain Money by their Imployment, because the want of Practice is look'd upon as want of Parts: But I have observed few who deserving to be esteem'd for parts, have missed it from the wiser sort, because they wanted practice: and those, and not the multitude, are the true Judges. Nor is that Wit and Learning which gains Money, the true measure of Esteem; being rather the Mechanick part of true Sense, given by Nature to us for maintaining our Bodies, than the sublime part bestowed by Heaven for adorning our Souls. We have few Monuments at this day of the rich Lawyers among the *Romans*, that gain'd great Estates, but we retain still great Esteem for those who contemned them. And have we not seen some rich Men among our selves, who having gained even to Envy, died more neglected, and scorned, than they whom Poverty had starved, and who now are remembred for nothing but as Instances of Folly and Madness. That can never pass for Wit, nor deserve Esteem among reasonable men, which naturally tends so far to debase our Reason: nor did the Illustrious *Turene* (to instance likewise the Brave) want that esteem which the greatest Misers in the World would have coveted, tho' he never valued that Money which they admire, having died without being Master of Fifty Pound, though he could have been Master of far more than those Misers durst have wished. Fame is the heritage of the Vertuous, and Esteem is a Rent that all men must pay them. Such as think that by Riches they can secure themselves against Danger, have certainly forgot how many Avarice has made a Prey; nor did ever any ravenous Creature choose to devour the Lean. Men look on the Avaritious as Pyrats, against whom Interest arms all Mankind, and tho' Drunkards love Drunkards, yet the Avaritious hate all who are so, as men do those Rivals who are prefer'd by their Mistrets. Money may indeed supply the want of innocence, when men are accused: but few Tyrants, or Robbers are content with a part when they may have the whole, and when *Darius* offered to *Alexander*, all on this side of *Euphrates*, *Alexander* laughed at it, and desired him to offer something to him which he could not take. Tyrants also and State-men are invited to rob Avaritious Wretches, because they can commit this Crime with the applause of the far greater part of Mankind, who are glad to see those robbed, who robb'd them: or who at least hindred Riches to circulate for the supply of the poor, and needy. But the Knave whom Money defends are those only, whom the love of it has made Knaves; And it were better not to be tempted to the Crimes that Avarice occasions, than to be defended by the Treasure which it lays up, since it may, and oftimes does fail to defend, and at best but secure some few against the many Evils which it occasions.

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The best Plea that *Avarice* can make, is that it provides against those Necessities which otherwise would make us miserable: but the love of Money deserves not the name of *Avarice*, whilst it proceeds no farther. And it is then only to be abhorr'd; when it cheats, and abuses us, by making us believe that our necessities are greater than they are. In which it treats us as Fools, and makes us Slaves: but it is indeed most Ridiculous in this, that oft-times after it has perswaded men that a great Estate is necessary, it does not allow them to make use of any suitable proportion of what they have gained; and since nothing can be called Necessary but what we need to use, all that is laid up cannot be said to be laid up for Necessity. And so this Argument may have some weight when it is prest by *Luxury*; but it is Ridiculous when it is alledg'd by *Avarice*.

I have therefore oft-times admired, how a Person that thought it *Luxury* to spend two hundred Pound, toil'd as a Slave to get four hundred a Year for his Heir; Either he thought, an honest and Vertuous Man should not exceed two hundred Pound in his Expence, or not; if he thought he should not, why did he bribe his Heir to be Luxurious by leaving him more? If he thought his Heir could not live upon so little, why should he who gain'd it, defraud himself of the true Use?

I know some who preserve themselves against *Avarice*, by arguing often with their own heart, that they have twice as much as they Expected: and more than others who they think live very Contentedly, and who did bound their Designs in the beginning with moderate Hopes, and refuse obstinately to Enlarge, lest they should thus Launch out into an Ocean that has no Shoar.

To meditate much upon the Folly of others who are remarkable for this Vice will help somewhat to limit it. And to railly him who is Ridiculous for it, may influence him and others to Contemn it. I must here beg Rich and Avaritious Mens leave to Laugh as much at their Folly, as I could do at a Shepherd who would weep, and grieve, because his Master would give him no more Beasts to herd: or at a Steward, because his Lord gave him no more Servants to feed. Nor can *I* think a man who having gain'd a great Estate is afraid to live comfortably upon it, less ridiculous than I would do him, who having built a convenient, or it may be a stately House, should choose to walk in the Rain or expose himself to Storms, lest he should defile and prophane the floor of his almost Idolized Rooms. They who think that they are obliged to live as well as others of the same Rank, do not consider that every man is only obliged to live according to his present Estate. And therefore this Necessity will also grow with our Estates, and this Temptation rather makes our Necessities endless, than provides against them. And he who having a paternal Estate of an hundred Pound a year will not be satisfied to live according to it, will meet with the same difficulty, when he comes to an Estate of ten thousand pound, and like the wounded Deer, he flees not from the Dart, but carries it along with him. We are but Stewards, and the Steward should not be Angry that he has not more to manage; but should be careful to bestow what he has, and if he do so, neither his Master nor the World can blame him.

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Sect. VIII. *The Cruelty of Covetousness.*

The next Cure against Avarice, is, to consider what abominable and dreadful Effects it produceth in the World, how like the evil Spirit that possesseth the poor wretch spoken of in the Gospel, it draggs him up and down through Deserts and Mountains, throwing him sometimes into the Fire, and sometimes into the Water. No Climate so Hot, nor Cold, no Sea so Boisterous, nor Shoar so Rocky, but the Avaritious Man must venture upon it. And after he has gained something at the Price of so much Toil and Slavery, it barbarously starves, and Tyrannously denies him the Use of his own. As if God designed to punish those Sinners so; That he will let all the World see them want the Use of that for which they have damn'd themselves There can be nothing more Inhumane than Avarice, when it perswades men to enter into Plots and Factions, that they may augment their Estates; and yet will not allow them to bestow such a Portion of these upon their Design, as may secure themselves by making the Villany successful: And we have seen of late men of vast Fortunes, forfeit them, and their Lives too, rather than contribute what was inconsiderable; but absolutely necessary for the Success of their Enterprise. Many also are perswaded, as it were, to Bury themselves alive in Mines, and Coal-pits, or to Sacrifice many of their Years, by living in such places as *Scanderoon*, exchanging Life it self, which is most desirable, for Money, that tyrannous Idol, Envy, that cruel Torturer of the Soul, deserves a place amongst the Executioners which attend Avarice. For most mens Avarice proceeding from comparing themselves with others; this must necessarily beget *Envy*, and Envy forces men to toil till they be as rich as those they envy. I confess that Ambition raises also Envy, but in the ambitious, it refines it self into a noble Emulation, and forces those who are possest with it, to do what may exalt them to an equal height with others. And tho' requires Liberality, Clemency, &c. but the Envy of the Avaritious, depresses the Spirit to that Earth, with which he is, by a Love to it, united; and makes him starve the Poor, bribe, cheat, and oppress; that he may be as rich as those who occasioned this Passion. The Envy that arises from Ambition, cannot always keep a man on the Rack, for the Occasion fails, tho' the Inclination remain: But in this also, Avarice is the most disquieting of all Vices, and Passions, that every thing that it sees, or hears, both kindles and feeds its Flame.

In vain do we expect Justice if Judges weigh Money against Arguments, or if Witnesses value Gain more than an Oath. In vain do Kings and Common-wealths fortifie their Towns, if Avarice govern them. Nothing is secret that can be bought, nor is Religon it self secure at the Altar, if its Priests can be brib'd.

Such as would shun Covetousness, should shun the aspiring to great Dignities, which seem to make Avarice rather Debt, than a Vice; And perswade men, that the Robbing others to maintain their Grandeur, is a Duty, not a Sin; And that he who maintains not his Honour, forfeits it. And thus men support Avarice by Pride, and varnish it with the deceiving Lustre of Generosity.

It contributes not a little to our being Avaritious, that when Children we are bred to an esteem of Money, before we can understand any thing. And therefore this impression lasts with them, even after their Understanding is gone. For we

we see that men in Bedlam, are always asking Money, and that when Avaritious men are on their Death-bed, past the sense of every thing else; yet the still grasp at their Money, and Bonds. Parents should likewise carefully consider in breeding their Children, what their Genius or Temper is. For there are some Trades which encline more to one Vice than another. As for instance, the being a Lawyer is thought to incline them to *Avarice*, because in that imployment men are always treating, and contending about Riches; and are oft-times by defending unjust Acquisitions, tempted to think the Guilt contracted by them very small. Familiarity lessening always Guilt on such occasions: And therefore if a man find his Child inclined to love Money, he should breed him to no Trade that can inflame his Desires; and a Lawyer engaged once in the Employment, should, and I am sure some do, ballance this inconveniency, by the high esteem they have for Justice, whereby they can only secure Fame, and Property, the two most desirable of all things; and the great experience they have above others of the Uncertainty of Riches, and Estates, should convince them, most of all men, of the Folly as well as Guilt of this Vice. Souldiers are generally inclined to *Luxury*, because they are not frequently in Business relating to Estates, and Commerce. And in the interludes of their dangers, they are inclined to recreate themselves even to Excess, to compensate the Toil they have suffered, and the Risques they have run. On the other hand, a Child inclined to *Luxury* should rather be bred a Lawyer; and though this be not the proper place of speaking against *Luxury*, yet the Contingency of the matter obliges me to say, that Souldiers of all men should shun most *Luxury*, for it softens too much, makes men too Lazy, and succeeding dangers the more intolerable. The proper Sanctuary against both those Vices, should be the Imployment of Churchmen; and we should fly for protection against these to the Horns of the Altar. Yet as I have formerly observed, the World is much inclined to be jealous of their Avarice, though they of all men should, and I hope do shun it most; for he who preaches against *Avarice*, and yet acts it, is no more a Preacher, but a Mountebank; nor can his Discourse convince, whose Example disswades; most men being more led by Sense than by Reason. By this Vice also Church men fall under that Contempt, which overturns their Church, and in Consequence takes away their Benefice. And this Vice cannot but doubly augment their Torments to all Eternity.

Upon the whole matter then, Men should consider most of all things the Education of their Children, as the only way to make them happy, which is all the Avaritious designs. And this is not to be done by providing too much, but by making them to be Content with every thing: One who is bred up in solid Vertue, will not probably speak, or do what may forfeit his Estate, as he will not endanger it, or his Health by Women, and Drinking; He will think the little, that is left him, enough, and his Frugality will make it so, if it do not find it so.

We need no Elequence, but solid Reason, to charge the Avaritious man with Theft in stealing from the Common wealth the true use of those Riches which are necessary for the support of the Common-Treasure, the Necessities of the Poor, and the encrease of Commerce; which made *Timandridas*

the *Lacedemonian* chide his Son, who valued himself for having spent nothing as having thereby defrauded his Countrey, his Neighbours and the Poor; We may likewayes charge him with Murther (as I formerly instanced,) for he takes away the Life of the Poor, who refuses the means of supporting it, and men feel too much, not to find that *Avarice* tempts its Slaves to invade their Neighbours in time of War, Killing all those who intercept their Prey, and murthering in time of Peace, by Processes, those from whom they can expect any Estate. It makes men at last Atheists, by perswading them that God is not able to supply their Necessities, and they are really so, when they trust it, and not him. Idolaters they also are, because they worship Riches as their only Deity.

Sect. IX. *Devotion affords the strongest and best Remedies against Avarice.*

To raise our thoughts higher than those Moral Arguments: We may easily discern how much stronger Helps Christianity affords us, than we can expect from the Heathens, or those thoughts which Nature suggests, for we have immediate Promises from an Omnipotent God, that those who depend on him shall never want. And to assure them the more of his Care, He calls the Poor his Children, his Family; and has wrought Miracles to relieve their Necessities, by which advantage no Heathen Philosopher could have secured men against the fear of Want, which is a strong Temptation to *Avarice*. And against which the *Apostle very wisely* Guards us Heb. 13, 5. *Let your Conversation be without Covetousness, and be content with such things as you have; for he hath said I will never leave thee, nor forsake thee.* And because this immoderate Care stretches it self to our Posterity, That same God hath desired us to leave our Fatherless Children upon him, and declares himself the Father of the Fatherless, and Husband of the Widow.

Sect. X. *The Christian and Pagan Philosophy compared, as to their Remedies,*

WE may also see by Christianity, the Purity that is required in its Believers, Beyond what the most spiritual Heathens could imagine. For they condemned only the outward effects of *Covetousness*, when they prevail'd against a mans Reason, and proceeded so far as to wrong the Society in which he lived, or the Neighbours whom he injur'd, by Theft, Robbery or Oppression. But Christianity designing to make the Heart a Temple for the holy Ghost, and Man an Heir of Heaven, it did therefore Command him to keep his heart pure from that Concupiscence, and Covetousness, which polluted, or disordered the Inclinations, without wronging any else, save the Persons in whom these Desires were raised. And thus he who desires to have a great Estate without desiring any other mans, or who wishes that his Neighbours Lands or Moveables were his, even for a Price, is condemned by Christianity, as guilty of Covetousness, and Concupiscence; and as one who has not learned that noble Lesson, *To be content with his own Condition whatever it be* An accomplishment which the great Judge of all things requires in those whom he will own for his Servant. And for our better understanding the heart of Man, it will be fit to distinguish three degrees in this Irregularity: The first is, that whereby the exteriour and sensible Object, entering in by the Sense unto the Fancy, does so suddenly move the Appetite, that the Judgment has no leisure to perceive, much less to make Reflections upon it. And there can be no Irregularity in this degree, except we have fail'd, to accustom our Judgment and, Reason to be watchful, as it ought to be, over the

the very first motions of our Appetite, and to observe continually as a good Sentinel, what enters in by the Ports of our external *Senses*. The second degree is, when the Object makes its Impression upon the Appetite, and raises Commotions whereby the Judgment takes a wrong view of the Object, though afterwards the Judgment overcomes, yet this Disorder deserves the name of a Vicious or irregular Affection; not unlike to that Disorder a Rider is put in, when his Horse bogles at any sudden Object, with which the Beast is surprised, and which, though his Rider overcome without difficulty, yet it shews that he has not sufficiently managed the Horse he has taken in charge. The third is, when this Commotion in the Appetite lasts so long, and prevails so much, that it makes the Judgment doubt which Party it should take: and becomes like to a Rider, who keeps his Saddle, but with Difficulty. In this Degree, Saint *Paul* represents Man's Reason and his Covetousness wrestling against one another. I confess, that *Aristotle* acknowledges that there are some Appetites in a man repugnant to Reason, which indeed he blames. And that *Plato* before him taught in his Eloquent way, that the Chariot of Reason was drawn by two Horses, whereof one was black, and restly, disobeying the Reins of him who govern'd them. *Seneca* also numbers those Appetites which oppose our Reason among the culpable Passions, but none of them discovered the Irregularity of the first two Degrees, and the best of them saw only the Irregularity of the third with so dim an Eye, and through so thick Clouds, that St. *Paul* had reason to assert, that if the Law (meaning the Moral Law of God) had not said, *Thou shalt not Covet*, Man had not perceived the sin that lies in Simple Concupiscence. And whereas the Heathens did only forbid these immoderate Cares as inconvenient, our holy Religion goes higher, not only in its Purity, but in its Penalty; for all Anxiety as to our selves, or Covetousness, either relating to our selves, or Neighbours are forbid upon pain of displeasing a kind Father and an infinite God, and becomes uneasie by the cutting and severe reproach of a terrified Conscience: Whereas among most Heathens the Conscience did take no notice, nor thunder out its Terrours upon such spiritual and inward Delinquencies.

Parsimony and *Niggardliness*.

DISCOURSE III.

THERE is I confess a difference betwixt *Avarice*, and excessive *Parsimony* or *Niggardliness*, that wrings from others what is theirs; this only exceeds in sparing too much what is ones own; the one rises purely from a fear of Want, and therefore in the first Ages of the World it was scarce known; the other from a desire to heap up tho' uselessly; the one is a kind of Self-defence, the other an Invasion, and therefore the one is the worst, the other amongst the best of Neighbours; for as the Miser checks us when we exceed in our expence, so he is most unwilling to wrong us, lest he thereby encourage others to wrong him. The Niggard is, generally speaking, a better Subject than the Avaritious, for he is afraid to lose what he has, whereas the Avariti-

Sect. I. *The Origine and progress of Parsimony or Niggardliness.*

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ous loving more what he wants, than what he has, hazards the present in expectation of a greater advantage.

Niggardliness oft-times grows up rather from Education than any vitious Inclination, and I have seen some become Parsimonious by living near Prodigals, having occasion daily to abhor their Extravagancies, and to be terrified at the Miseries to which they have seen them reduced by these Extravagancies. Men express their abhorrence of this Vice in calling such as are mastered by it, Misers; as if they were the most miserable of all Men: but yet they must have some Pleasure in it, else they would not be so assiduous and diligent about it; certainly they think to spare, is to gain; and therefor they wonder why others who take such pains to gain, should laugh at them for taking pains to spare. Nor do they see that they want any of these things, for providing of which others take pains to heap up Money, or that they should toil to get money to entertain others, and upon these grounds it is that we find the Parsimonious to be generally proud, thinking they shall never need to depend upon any. But yet Parsimony is to pitied since it exceeds, for it must proceed from a too high value of Riches, and so argues a blindness in our Reason. And it employs too much of that time which might be better bestowed, starving both Charity and Friendship, the greater Duties, as well as Comforts of our Life: Yet it may seem a more excusable Vice than *Avarice*, for *Avarice* still promises to employ the money it tempts us anxiously to seek in the service of Charity and Generosity; but after we have got the money, Parsimony will not allow Men to employ it, no not on their own Necessities, though the Niggard (God knows) is himself a great object of Charity, which made *Horace* account it a Madness rather than a Vice.

Parcus ob hæredis curam nimiumque severus
Assidet insano.——

Sect. II. *Some expressions of Scripture compared with the Poets upon this Subject.*

The Scripture assures us that Riches take the wings of the morning and fly away. They do not wait till others come and take them from us, but they naturally tend to fly about, and therefore they run away with so much haste, as deserves to be called taking of Wings, and they leave us so soon that this haste is called the Wings of the Morning, and when they have taken wings, I imagine I see them looking back with contempt, and laughing at those who thought to have secured them and kept them Prisoners. Let us then endeavour with the wise Apostle to learn to be content in all conditions, expecting more permanent Riches and Treasures: Imitated in this by *Horace*, who reflecting on the instability of Fortune, had the same thought from his Fountain, as most of the Heathens borrow from the Scripture,

Fortuna sævo læta negotio, &
Ludum insolentem ludere pertinax,
Transmutas incertos honores,
Nunc mihi, nunc alio benigna,
Laudo manentem: si celeres quatit
Pennas, resigno quæ dedit; & mea
Virtute me involvo, probamque
Pauperiem sine dote quæro.

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I muſt remark by the way of the different Genius of *Virgil* and *Horace*, which appears in this, as well as with relation to all Morality. *Virgil* loves Vertue as a part of Devotion,

Aude hoſpes contemnere opes, & te quoque dignum,
Finge Deo. ——

Horace loves it as conducing to his Eaſe, as we ſee in this and many other paſſages in his Satyrs condemns it eaſily —*Juvenal* in his, rails at it bitterly, and troubles himſelf almoſt as much in writing againſt it, as Covetouſneſs could have vexed him; like *Seneca* who grows angry in writing againſt Anger.

The Scripture ſpeaking againſt Covetouſneſs compares it to an evil Eye, which makes the body dark. *Matth.* 6. And *Horace* tells us that an Honeſt Man,

——*Oculo irretorto ſpectat acervos.*

The Scripture calls *Avarice* Idolatry. And the Poets alluding to this, ſayes

Præſentemque ſemper poſſidet arca Deum.

Sect. III. *That the ſpecial humours in Morality, and their various mixture are not yet fully enquired into, an inſtance whereof is given on this Subject.*

One of the chief Pleaſures and Arts of Moral Philoſophy lies in conſidering the various mixture of Paſſions and Vices with one another, as to which *Plutarch* himſelf has not been ſpecial enough, contenting himſelf with obſerving who were Covetous, who Prodigal, &c. but to give ſome glances of this, upon which I will poſſibly beſtow an Eſſay apart. It is obſervable that many in the late Civil Wars who were known Niggards, beſtowed frankly their Eſtates in the ſervice of King *Charles* I. Many who would not beſtow a hundred pound in the Education of their Heir, do beſtow with delight many thouſands in building the Houſe they are to leave him; and that beautiful young Lady who allowed a favour to a rich old niggardly Exciſe-man in *France* to get money to preſerve her Fathers life, has left it dubious what name this tranſgreſſion deſerved. The different and contrary effects produced by the ſame Vice or Paſſion are Proofs of this: as for inſtance, a meer Niggard ſtarves his Cauſe; for he dares not beſtow ſo much as one Shilling upon Hope it ſelf, whereas if Niggardlineſs be quickened by ſome degrees of Avarice, no Man is a franker Client than the Niggard; for he knows Money is a better Fee, than the goood Dinner the Luxurious thinks a ſufficient reward. It is ordinarily obſerved that a Niggards Feaſt is the greateſt, and the reaſon ſeems to be, that they deſign thereby to convince the World that their Parſimony proceeds not from their over-valuing Mony. But in my Opinion they as Painters not uſ'd to Paint, miſtake Proportions more than others do, or it may be they ſeldom Treat without deſign of gain, and ſo their Entertainments are Bribes and not Feaſts.

LUXURY.

DISCOURSE IV.

Sect. I. *The Rise and Progress of Luxury.*

ONE might reasonably have thought, that as the World grew elder, Luxury would have been more shuned. For the more Men multiplyed, and the greater their dangers grew, they should have been the more easily induced to shun all expence, that they might the more successfully provid against those inconveniencies. But yet it provided otherwise, and Luxury was the last of all Vices that prevailed over Mankind, for after Riches had been hoarded up, they rooted as it were unto Luxury, and after that Tyranny and Ambition had robbed many poor Innocents, Luxury more cruel than they, was made use of by Providence, to revenge their quarrel: and so triumphed over the Conquerors. Thus when *Rome* had by Wit, and Courage subdued the World, it was drowned in that inundation of Riches, which their brought upon it.

Sect. II *The disguises under which Luxury insinuates it self.*

This Vice has its own Masks and Disguises too, for its transforms it self into Vertue, whilst like that it runs faster from Avarice, and laughs more loudly at it than Liberality it self does, and to that height that it seems to be angry at Liberality, as being only a kind of Niggardliness. it pretends to keep open Table to those who Starve, and to have an open Purse alwayes for Men of Merit. Beauty and Learning are its Pensioners, and all manner of Divertisements are still in its retinue. It obliges the Peaceable to favour it, as an enemy to every thing that is uneasie: and it ingages Men of Parts to speak for it, because whilst it lavishes the Treasures others have hoarded up; it feeds the hope, and expectations of such as were provided by Nature of nothing, but a stock of Wit. And there being seldom other marches betwixt Liberality and Prodigality, but such as are to be measured by exact reflections upon the Estates of the Spenders, it sometimes praises that as Liberality, which ought to be condemned as Luxury. And even where the transgression may be descerned, the bribed and interessed Multitude will not acknowledge, that Liberality by exceeding its bounds has lost its name Some also from the same principle authorize this Vice, by the pretext of Law, crying out that every Man should have liberty to dispose of his own, as he pleases, and by the good of Commerce, saying with a serious Face, that Frugality would ruin all Trade, and if no Man spend beyond his Measure, Riches should not Circulate; nor should vertuous, laborious, or witty Men find in this Circulation, occasions to excite or reward their Industry. And from this probably flows the Law of *Englands* not interdicting Prodigals, denying him the administration of his own Estate, as the Laws of all other Nations.

Sect. III. *Some Devout and Vertuous People think Luxury now necessary to supply the decays of Charity.*

I know also some very devout Men, who would perswade us, that it is not fit to decry Luxury too much in this Age, because it entertains, and feeds so many poor Artisans, and others who would starve without its assistance, having

ing no other Trade, but the making Perfumes, Laces, Embroideries, and such things which Frugality contemns as Baubles, or abhors as Poisons. And though when Charity had in the youth of Christianity Vigour enough to perswade Men to entertain the Poor as Members of the same Body with them: Yet God seems now to permit Luxury to throw away that money amongst the Poor, which Charity cannot perswade them to give. Others again recommend Luxury as that which occasions the sharpning of Wit, and the beautifying of the Universe, for those who have Wit, study Painting, Architecture, Sculpture; and by these the Rich adorn the World, and make it a more glorious instance of his excellent Skill, who first formed it, and bestowed those excellent Talents on Men for improving it. That same God also has made Jewels, Perfumes, and many other things which he must allow to be used by Luxury, since Frugality knows no use for them. But the great Advocate for Luxury, is Self Love, that Orator which never fails to perswade. And it suggests to us, that the greatest of our Concerns should be for our selves, and that a reasonable Man should think all thrown away, which he spends not to please himself. And which he can no way do so well as by gratifying all his own Appetites, and Inclinations, with the full enjoyment of all they can desire, the Publick Good, and Charity being meer Notions invented by Philosophers and Divines, to make us share with them that money which when they have once got, they laugh at us for parting with.

I confess, that all the Arguments that Plead for Avarice seem to conclude at last in favour of Luxury; for to what purpose, should a Man lay up money, except he use it? And Nature would not allow one to toil much for it, if it were not, that he promised to himself to live one day softly, and pleasantly, on the fruits of these Labours: and on the other hand, Luxury never approves any Argument or Design that Avarice can bring, for it is so much taken up with the present pleasure of using what it has, that it will allow it self no time to foresee, or toil for what it may want.

Many who have been very Prodigal and Luxurious, have afterwards turned very Avaritious, whereas they never gained one Proselyte from Avarice. And I have known some who have spent a very Prodigal and luxurious Youth, throwing away the little they had, who so soon as they grew Rich, became so fond of it, that they could not part with what was sufficient to supply their Necessity. And when I asked them why they run from one extreme to another, in spight both of Reason and Custom: They answered, that what formerly they had was not worth their Care, and therefore they spent it in hopes thereby to gain more. In which we may see a new and different view of the genius of Avarice and Luxury, and the motives whence they rise.

Sect. IV. *The difference betwixt Prodigality and Luxury.*

As Avarice differs from Parsimony, so does Prodigality from Luxury, for Prodigality is a profuse spending on others, but Luxury upon ones self. In Prodigality a Man seems to value every Man more than himself, because he prefers them, defrauding himself of Necessaries, to bestow upon them. In Luxury a Man prefers himself to all others, robbing and cheating them by all arts and devices, to get thereby superfluities, to feed himself and his Lusts. For which Reason, and since also the Scripture speaks so much against Luxury, and not against Prodigality, it may seem strange, why the Laws are so severe

vere to Prodigals in interdicting and forbidding them the Administration of their own Estates, without putting any restraint upon the Luxurious: whereas it seems that the Prodigal is less an Enemy to the Common-wealth, than the Luxurious. Seing he is ready to prefer his fellow-Citizens to himself, and generally they who get the Prodigals means have more Wit than he, and can make better use of what they get from him; and so should by the Laws be preferred to him. But I think the reason of this is, that the Law fears, that after he hath dissipated his own, he may fall a burden on the Society: and therefore it considers him as a generous kind of Idiot, and so puts him under Tuition, as it does an Idiot. And thus it cares for him more than for the Luxurious; and it were to be wished that by the same compassion it provided also Tutors for the Niggard, who is in greater danger to be ruined by himself, than the Prodigal by others. To which nothing can be answered, but that the Law thinks this Churl unworthy of its care, and that the Common wealth would lose little, though he should starve himself.

Since Self-Love is mans chief Counsellor, it seems that Men are more naturally inclined to Luxury than Prodigality: as they are inclined to love themselves better than their Neighbours. But yet in a more serious Reflection it will appear that even Prodigality has Self Love to plead for it, because Ambition, which is a more violent Passion than Sensuality, drives a Man to Prodigality, as that whereby he may raise his Reputation by buying that Fame, of which only he is greedy.

Sect. V. *Arguments against Luxury, as first, That it is inconsistent with that equal distribution whereby God supports the World.*

The great Arguments that weigh with me against Luxury, are first, That Luxury disorders, confounds, and is inconsistent with that just and equal Oeconomy, whereby God governs the World as his own Family, in which all Men are but Children, or Servants; for as the Avaritious hoords up for one that which should be distributed among many; so in Luxury one vitious Man spends upon himself what should maintain many hundreds: and he forfeits to make them starve. This is not to be a Steward, but Master. Nor can we think that the wise and just Judge of all things, will suffer in his beautiful World, what the most negligent and imprudent amongst us, could not suffer in his private Family.

The second Argument is, that Nature should be Mans chief Rule in things relating to this World; and Reason his great Director under God in making use of that Rule, and the *Eyes* (as it were) by which we are to see how to follow it. By this Nature teaches us how to proportion the means to the end, and not to imploy all the Instruments whereby such an end may be procured, but only such as are necessary, and suitable for the procuring of it: which proportion Luxury neither understands, nor follows; and therefore we must conclude it unnatural and unreasonable, and that Frugality is the true Mathematicks of Moral Philosophy: and by this we may condemn not only such as *Seneicio* was in the *Roman* History, who delighted to have his Cloaths, and his Shooes, twice as large as were fit for his Body, and Feet; which the Luxurious laughed at, with others: but even such as keep twice as great Tables, build twice as great Houses, pay twice as many Servants as are fit for them, are as mad as he. For though that disproportion be not so very perceptible as the other, because the bulk of a Mans Estate is not so easi-

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ly measured and known as that of his Person; and because there are twice as many Fools of this kind, as there are of the other. So that Reason is out-voted, though it cannot be answered; yet the folly is the same every where, and in this it is more dangerous, that *Senecio* wronged only himself, whilst they oft-times wrong and ruine both their Posterity and Neighbours. To convince us that Luxury is a great defect in our Reason; we shall ordinarily find that young Men, Fools, and Women, are most given to it. Thus I have seen a Man, otherwise judicious enough, much surprized, when it was represented, that his Building (though it seemed to him, and many others, to carry no great disproportion to his Estate) yet would in forty four years (which is but a short time) equal his Estate, allowing the Interest of his Money to equal the Capital summ in the space of eleven years and an half which they did by Law; for 100. *l.* forborn for forty eight years at 6. *per cent.* compound Interest amounts to 1734 *l.* 4 *s.* 2 *d.* and how many may forbear 100 *l.* and this summ in ten years, which is but a very short time, will amount to 2774 *l.* 12 *d.* by simple Multiplication without compound Interest: and very few consider the extravagancy of this Age, in which Houses and Furniture go out of Fashion, as Hates or Shooes do. Nor does the expence of building contain it self within the Walls; for it obliges a Man to a suitable way of living, there being nothing more ridiculous, than to see one who lived in a Palace at home, Travel and Lodge abroad with such Equipage, and in such Inns, as Men who live in ordinary Houses do. We should therefore be very proportionable in our Expence, for that which widdens a Mans fancy in any one thing, makes it Extravagant in all things. As they who use their Stomachs to too much of any one Meat, will make it craving as to all others. Whereas on the other hand, that which should enamour Men of Frugality, is, that it accustoms us to Reasoning, and Proportion; observing exactly the least perceptible Proportions, and the smallest Consequences. Which makes me call to mind the remarkable Story of the *Holland* Merchant, who having married his Daughter to a Luxurious rich Citizen, to the great dissatisfaction of his Wife, she came the next day to the Bride and Bridegroom, and offered them the Egg of a Turkey Hen, and desired her Daughter to use her self in exactly looking to the Product of that Egg, to consider the great things which Frugality can do in other matters. But her Husband and she having laughed at the Lesson, the Mother improved so far the Egg, that within twenty years the advantage of it, and the Luxury of that Married couple grew so fast, that they needed the meanest assistance, and the product of the Egg afforded a Comfortable one, for with the considerable summ that was gathered by it, they stocked themselves anew, and by the help of the (formerly slighted) Lesson of not despising the meanest things, raised themselves again to a very considerable Estate. And if any Man will but consider yearly, what he superfluously spends, and how much that would multiply in process of time, he will easily perceive that what he spends in the Consequence, is vastly greater than appears to him in the first Calculation: as for instance if a Man who may spend 500 *l. per annum* does spend 600, this small errour of a 100 *l.* a year will amount in 44 years at 6 *per cent.* to the summ of 3373 *l.* 6 *s.* and

For that Egg might prove a Turky, which might multiply into many: and the price of these might purchase Swine, Cows, &c.

odd pence. And tho' a Man thinks it scarce worth his pains, to manage so as to preserve a 100 *l.* he must be very Luxurious, who thinks it not worth his pains, to gain the summ of 1373 *l.* And it is a great defect in our Reason, that those ills which follow by necessary Consequence are despised as mean, because the Consequences themselves are remote. And as that is the best Eye, so that is likewise the best Reason, which sees clearly at a great distance. Another great Error that Luxury tempts us to, by not reasoning exactly, is, that it makes us Calculate our Estates with deducing what is payable out of them to the poor, to the King, and to Creditors, before we proportion our expence; whereas we should spend only what is truely our own, and the Law to prevent Luxury tells us that, *id tantum vestrum est quod deductis debitis, apud nos remanet.* That is only ours which remains with us, after our Debts are deduced. Nor will a proportional part of our Estates answer the equivalent of our Debts. For if I owe a 100 *l.* a year, no part of my Estate that pays me a 100 *l.* a year will pay it, for many accidents may hinder me to get my own Rent, but no accident will procure an abatement of my Debt. And this leads me to consider that Frugality numbers alwayes the Accidents that may enterveen amongst other Creditors; and the wise *Hollander* observes, that a man should divide his Estate in three parts, upon one third he should live, another third he should lay up for his Children, and the last he should lay by for Accidents. There are few Men who do not in their Experience find, that their whole life being ballanced together, they have lost a third part always of their Revenue by Accidents. And most Families are destroyed by having the Childrens Provision left as a Debt upon them. So that a Man should at least endeavour to live upon the one half; and leave the other half for his Children.

Sect. VI. *The other Argument is, that Luxury is most inconvenient for the Luxurious Man himself and the Society wherein he lives.*

The next Argument that discredits Luxury with me, is, that it occasions many and great inconveniencies both to him who labours under it, and to the Common Wealth under which he lives.

The Luxurious Man oppresses that Nature which should be the Foundation of his Joy, and by false reasoning he is made by this Vice to believe, that because some Ease and Aliments are pleasant, therefore the more he takes of them, the more he will be pleased. And the first proofs by which he is convinced, that he is cheated in this, are those Gouts, Gravels, and other Deseases, into which those Vices, when they are swelled, overflow, and destroy that Ground, which a gentle wattering would have refreshed. Then he begin to understand that Mediocrity is the golden Rule, and that Proportion is to be observed in all the course of our Life.

Luxury also makes a Man so soft, that it is hard to please him, and easie to trouble him. So that his pleasures at last become his burden. Luxury is a nice Master, hard to be pleased, *res est severa voluptas*; said he who knew it best: whereas the frugal and temperate Man, can by fasting till a convenient time, make any Food pleasant: and is by travelling, when it is convenient, hardned sufficiently not to be troubled, by any ordinary Accidents. The Luxurious must at last owe to this Temperance, that Health and Ease which his false Pleasures have robbed him of; he must abstain from his Wines, Feastings, and Fruits, untill Temperance has cured him; and I have known many, who

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after they have been tortured by the Tyranny of Luxury, whilſt they had Riches in abundance to feed it; became very healthful and ſtrong, when they fell into that Poverty which they had ſo abhorred. Some whereof have confeſſed to me, that they never thought themſelves ſo happy, and that they were never ſo well pleaſed, as ſince they had eſcaped the temptations of that dangerous Vice. Luxury does not more ruin a man's Body than it debaſes his Mind, for it makes him ſervilely drudge under thoſe who ſupport his Luxury. In pimping to all their Vices, flattering all their Extravagancies, and executing the moſt dreadful of their Commands. I have oft-times remarked with great pleaſure, that in Common-Wealths, where to be Free was accounted the greateſt glory, nothing reigned ſave Frugality, and nothing was rich ſave the common Treaſure. But under thoſe Monarchies, which have degenerated into Tyranny, care is taken to have thoſe who get the publick pay, ſpend it Luxurioufly, to the end, that thoſe they employ may ſtill want, and ſo may be obliged to that contemptible ſlavery, to which none would bow, if they could otherwiſe live. It is alſo very obſervable, that thoſe who dwell in the Richeſt Countries, which incline Men to Luxury, ſuch as *Greece*, and *Italy*, are poor, and ſlaves: whereas the hard Rocks of *Switzerland* breed Men who think themſelves rich and happy. I heard that a Churchman called that the beſt Religion which was able to entertain a Coach and ſix Horſes; but I am ſure, that if the Maſter who was in it, knew that he had made himſelf a Raſcal to get the Coach, he could not be eaſie in it, as if he walked on foot with his Innocence. I like well his Reply, who being tempted to comply with what his Conſcience could not digeſt, ſaid to him who tempted him, I can contentedly walk on foot, but you cannot live without a Coach; I will be adviſed by my Innocency, conſult you with your Grandeur. Rulers can beſtow Treaſures, but Vertue only can beſtow Eſteem; and all the reſpect that is beſtowed upon a a vitious Man, is no more to be valued, and is as ridiculous as a Copy of Verſes, writ for money, in praiſe of a Coward. Nor can either fine Houſes or Gardens, large Territories, or pleaſant Fields delight him, who when he walks in them, muſt remember that they were purchaſed at the rate of the Curſe of God, and his own Infamy.

From all which we may eaſily ſee, that the Luxurious are not only uſeleſs, but enemies to the Common Wealth wherein they live, uſeleſs, becauſe they become effeminate and ſoft; unable to defend and improve their Native Country: Enemies, becauſe they debauch the Innocent, and aſſiſt the guilty. Whereas the Frugal Man takes more pleaſure in being a good Example to the Youth, and in oppoſing the Luſts of Tyrants, than the Luxurious can do in feeding upon what their Cooks prepare, or in dallying with the Proſtitute whom his Money can buy. *The pleaſure of ſin laſts but for a moment, but a good Conſcience is a continual Feaſt.* The one pleaſes only thoſe corrupted Flatteries, whom the Luxurious himſelf Contemns: Whilſt the other pleaſes the Heroick, the Wiſe, and the Vertuous, whom the Vitious muſt admire in ſpight of his Corruption. And even many thouſands, who though they are not vertuous themſelves, yet are by Conviction, or Intereſt, forced to appear as ſuch.

I ſhall cloſe theſe few Arguments againſt Luxury, in obſerving that it appears

pears from all that hath been said, how unsuitable both Avarice and Luxury are, both of them are acted by Imagination which can never be satisfied, nor bounded; the one seeks Money only, that he may have the pleasure to have it lying by him, and the other that he may please his Fancy in spending it. And yet I think that Avarice is a more severe Master than Luxury. For the Luxurious Man proposes only what he may spend, but the Avaritious Man covers every thing; the one is satisfied sometimes in enjoying what is got, but the other gets no sooner any one thing, than he presently runs after another, and when he has reaped the Fruit of his Pains, he is made poor again by Possession.

Sect. VII. *Remedies against Luxury.*

From these Reflections also may arise Remedies against Luxury, to any thinking Man, for tho' when we consider the Luxurious as they shine at Courts, live in sumptuous Palaces, saluted in the streets, adorned with Panegyricks; it is probable that most Men will think that Philosophers and Divines have only writ against Luxury, because they could not attain to the Riches that are necessary for maintaining it: Yet to ballance this, let us consider the vast numbers of those whom it has drowned in Pleasures, others whom it has sent to starve in Prisons, and dragged to Scaffolds by its temptations. I have oft-times seen the Luxurious railed at with much Malice, by those they sumptuously Entertained, who envied the Entertainer for being able to Treat them so highly; and for living so far above their own Condition. Concluding that they were rather called to be Witnesses of the Entertainers abundance, than sharers in his Bounty. And though some think to make an Attonement for their Oppression, by living sumptuously upon its Spoils, yet no Wise Man will pardon a Robber, because he gives back a small share of the great Riches he has taken. Some think Riches necessary for keeping great Tables, and excuse this by the hopes they have of good Company. And a Great Man told me, he wished such a Mans Estate, that he might keep us all about him: but my answer was, that the Luxurious gathered about them ordinarily the worst of Company; and worthy Men valued more vertuous Conversation, than sumptuous Diet, which they rather shuned than followed. I believe there are few so Prodigal of their Money but that they have oft some regrets for having spent it, from which the Frugal Man is exempted by the assurance he has from his Vertue, that he can live happily upon the little he has, and can with pleasure find that he is neither oppressed by the weight of Riches, nor terrified by the fear of Want, breeding up his Posterity not to need these great Patrimonies, which he cannot give. I know that some think they are never to be charged with Prodigal and useless spending, if they take exact account of their Servants of what they spend; but our Inclinations may cheat us as much as our Servants, and therefore I am very well pleased with the answer of that Father, though Miser, who having seen his Son very busie in taking in his accompts, told him Son, Son, Spend nothing you can spare but after it is once spent, think not you can make it up by keeping an exact accompt your self, or taking in such accompts from your Servants. I am so far from thinking that Luxury is useful, because it sustains many poor Artisans, that I think there would be no poor were it not for Luxury and Avarice; for all would have somewhat, and none would have too much. The Com-

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mon-wealth of the Jews Instituted by God Almighty, proves most Artisans to be unnecessary, and though a present Innovation in this point may starve some, yet it would not starve so many, as might be easily entertained upon what the Luxurious and Avaritious possess beyond a due measure: and in a little time all these Artisans who now drudg to please Luxury, would follow other Trades, whereby they might please God Almighty much better, whose Service is the chief end of Man, and to please whom is his chief happiness. And these Arts neither provide Meat nor Drink, as the Husbandman does: from which it follows clearly, that Husbandry, and not these Trades sustains the World. And there would be need of no such Arts to draw Money from the Rich for the supply of the poor, since this would bring Men to a greater equality as to Riches and Poverty: It is very observable, that many of these Tradesmen starve, whereas few Husbandmen do, and it is also observable that Prodigality and Luxury entertain always the worst of Men, for they are ordinarily such who Trade in things that please the Vitious: Men being either by Force, or Custom, easily induced to imitate the Masters on whom they depend, and to esteem those whom they serve, whereas the Frugal Man not only chooses fit occasions on which to spend his Money, but persons worthy of his Employment. And yet if Men do bestow their Money upon Perfumes, Pictures and such other Baubles with design to let it fall unto Hands which need it, their sincerity in this design will certainly rescue them from the severity of a Censure which they would otherwise deserve,

Sect. VIII. *This Discourse is not designed against true, but immoderate Pleasures.*

This Discourse tends not to forbid the use of all Pleasure, nor even the pleasing our Senses; for it is not to be imagined, that God Almighty brought Man into the World, to admire his Greatness, and taste his Goodness, without allowing him to rejoyce in these things which he sees, and receives. The best way to admire an Artist, is to be highly pleased with what he has made; and a Benefactor is ill rewarded, when the Receiver is not pleased with what is bestowed: his joy being the justest Measure, and Standard of his esteem. We find that in Eden the tasting of all the sweet and delicious Fruits was allowed, save only that of the Tree of Knowledge: and why should all these Fruits have been made so pleasant to the Eye, and so delicious to the Taste, if it had not been to make Man, his beloved Guest happy there? And I really think that the Eye has got the quality of not being satisfied long with any Object, nor the Ear with hearing any Sound, to the end that they might by this Curiosity, be obliged to seek after that Variety in which they may every moment discover new proofs of their Masters Greatness, and Goodness. But I condemn the pleasing of the Senses only where more pains is taken, and more time is spent in gratifying them, than is due to those inferiour or less noble parts of the Reasonable Creature. The Soul being the Nobler and more Sublime part, our chief care should be laid out in pleasing it, as a wise Subject should take more care in pleasing the King, than his Ministers, and the Master than his Servants. The true and allowable Luxury of the Soul consists in Contemplation, and Thinking, or else in the practice of Vertue, whereby we may imploy our time in being useful to others: albeit when our Senses, and other inferiour Faculties have served the Soul in these great Employments, they ought to be gratified as good Servants: but not so as to make them wild Masters as Luxury does, when it rather oppresses than refreshes them. I do also think that our chief pleasure should not be expected from the Senses; because they

are too dull, and unactive to please a thinking Man, they are only capable to enjoy a little, and are soon blunted by Enjoyment: whereas Religion and Vertue, do by the ravishing hopes of what we are to expect, or the pleasant remembring of what we have done, afford constantly new Scenes of Joy, and which are justly augmented by the concurring Testimonies of the best of Mankind, who applaud our Vertuous Actions, and decry the Vitious. So that the Vertuous Man is by as many degrees pleased beyond the Vitious, as the past, and future, exceed the single moment of the present time, or as many suffrages exceed one. Nor doubt I, but these who have relieved a starving Family by their Charity, have feasted more upon the little which they have bestowed with Joy, than ever *Lucullus*, or *Apicius* did, in all the delicacies their Cooks could invent, I am convinced that any generous Gentleman would be much more troubled to think, that his poor Tenants who toil for him, are served up to some degrees that look too like Oppression, than he could be pleased with any Delicacies which that superplus of Rent could buy for him: and that he who has rescued a poor innocent Creature from the Jaws of a ravenous Oppressor, finds a greater Joy irradiated on his Spirit, by the great and just Judge, than any General does in that night, wherein he has defeated his Enemies merely for his glory. We remember to this day with veneration, and esteem, *John* the Baptist Locusts and Wild Hony, but the deliciousness of *Herods* Feasts lasted no longer than the Taste: and even the pleasure of the present moment, which the Luxurious only enjoy, is much lessened, by the prevailing Conviction, which arises from that small remaining force, which is still left in the reasonable Faculty of the most corrupted Men: and which can never be so blinded, as not to have some glimmerings, whereby it can discover the ugliness and deformity of Vice. It may surprise a serious Man to see that Men immediatly after being at the Sacrament of Baptism, or about the Celebration of Marriage (which all acknowledge to be of Divine institution, and which many own to be a Sacrament also) they should run out immediately into such Luxurious Extravagancies, as may make lookers on rather conclude, that they acknowledge no God; than that they are obliged to him for those great Mercies, or that they hope by their Gratitude, to improve them into Blessings.

Sect. IX. *Whether Avarice, Prodigality, or Luxury, be the more Dangerous.*

Whether Avarice, Prodigality, or Luxury be the more dangerous and polluting Vice, is less worth our care than the avoiding of all three. But however, it seems that Avarice lyes under more disadvantages, than any of the other two. For Prodigality and Luxury are useful to many, Avarice to none. These are ordinarily the Extravagancies of Youth, and are cured by Age; but the other grows stronger by it. Interest and Self-Preservation may contribute much to cure these, but both do argue most frequently to the advantage of Avarice. These have a great deal of Liberality in their Composition, and Prodigality has all that Liberality has, except its Moderation; whereas Avarice has nothing of Vertue in it. Luxury wants many things, but Avarice all things. Luxury may seem the more desirable quality in a Governour, because they who love to please themselves, are observed to desire all may be pleased about them, or at least they are so busie in pleasing themselves, that they are not employed about those new Projects, which Avaritious Rulers are ever inventing. The Luxurious also are more easily influenced, and more exorable, because they will not endure the torture of opposing the importunity of

the Miſerable. But I have heard it aſſerted, that the Luxurious make the worſt Souldiers, becauſe that Vice effeminates and ſoftens: whereas Avarice makes Men Hard and Laborious: and the love of pay and Preferment will make the very noiſe of Cannons become melodious. However *Agur* thought it worthy, not only of his wiſh, but of his Prayer, *that God would give him neither poverty nor riches, but would feed him with food convenient for him:* and as the Life is compared to a Lamp, ſo like a Lamp it burns longeſt and cleareſt, when it is neither oppreſt with too much Oil, nor ſtarved for want of it: and in this likewiſe we have occaſion of admiring the Wiſdom, and Goodneſs of God, who when we break all Squares, forces us even by our Vices to ballance one another: and makes things return to that juſt Proportion, which he at firſt deſigned. Thus he not only opens every wiſe Mans Eyes, to ſee that it is his Intereſt to hold the Scales equal, betwixt Riches and Poverty: but when any Vicious Man runs to an Extreme in any of the two, all others though as Vicious as he, find it their Intereſt to lie heavy upon the other Scale. If any affect an Univerſal Monarchy, all Princes who are not Fools, or guided by Fools, or Knaves, combine againſt him; if a private Neighbour do Avaritiouſly incline to oppreſs, he will joyn, even thoſe who were Enemies before, in a firm deſign of bounding his Violence: and the Avarious, and Luxurious, are in a conſtant enmity againſt one another. So that while each endeavours to draw that which is contended for to his own ſide, it muſt neceſſarily remain in the middle: and whilſt the Frugal and Vertuous Man, is going about his affairs, he is ſecured by Vicious Mens being Spyes upon one another: and the very ſeeing them run to an exceſs, is a new obligation on ſuch as are Wiſe, to Pray with *Agur*, that God would give them neither Poverty nor Riches. Every ſingle Man alſo has the ſame ballance within himſelf, and thus though the exceſſive love of Money, incline a Man to Oppreſs, yet the fear of being oppreſſed, ſtops his Carreer: and many would pollute themſelves, and others by Adultery, Gluttony, &c. if Avarice would allow them to go to the price: he who is fondeſt of Pleaſure, is forced by the fear of Law, and the love of Health, and Self-Preſervation, to imitate that Moderation, which he would otherways neglect: for if we have enjoyed too much at any time, he is cloyed with his own exceſs, and forced to commend the temperate whom he formerly ſcorned.

A pleaſant view of what effects Frugality would produce in the World.

The chief thing that can recommend Frugality to all Men, but eſpecially to Magiſtrates, is that it employs every thing to the uſe for which it was ordained. If Men were enamoured with it, and made it their chief care, we ſhould ſhortly ſee bloody Wars ceaſe every where, ſince (let Men talk now what they pleaſe of Glory) the great deſign of the War, is rather to gain Land, than Reputation: of which this is a convincing Proof, that thoſe who talk of Glory, take more pains to gain Towns and Countries by Bribes, and Cheats, than by expoſing their own Perſons to Danger, or obſerving Capitulations. Nor ſhould we ſee Monarchs betrayed by their Miniſters, nor Common-wealths by their Rulers; as now moſt frequently they are; Statesmen would not ruin their Native Country, and conſequently their own Poſterity, that they might get ſuperfluous Riches; nor would ſuch as are under their care be tempted to Rebel againſt their Soveraign, to be free from their Oppreſſion, and to enter into Combinations againſt thoſe Rulers; but Reaſon would make all our Laws, and Duty would make us obey them.

Sect. X. *How happy the World would be, if Men would be Moderate in their Expence and Pleasures.*

If Frugality prevailed, it would open the Store-houses of Charity, the Poor would be Fed, the Sick would be taken Care for, and the Prisoner would be Relieved. This would restore Men to their sleep, which is now oft-times broke by the fear of Want, or the oppression of abundance. This would prevent the Melancholy caused by the one, and the many Diseases occasioned by the other. And we should have a satisfied mind in a sound Body: a Frugal Womans staying within doors, would prevent the jealousies of her Husband, and the Husband by minding his business, would thereby secure her against the infecting Diseases which he contracts in his idleness: and Parents living thus regularly, would not have Children, who will prove rather Crosses than Comforts, wishing either their Parents dead, through Avarice: or making them Beggars during their life by Luxury.

Frugality would enable every Man to live so well, that the Servant needed not cheat his Master, not the Tenant the Land-lord, but on the contrary, every Man would take as great Pleasure to help his Neighbour, when he needed his assistance, as Men do now in Hunting and Hawking: and certainly there must be more delight in helping a reasonable Creature, bearing the Image of God, that is in distress; than in rising Early, and sitting up Late, and giving our selves far more toil and vexation than Frugality requires, merely to kill poor innocent Creatures that never offended us. I know that it is hard to Reform a World, wherein that which is wanting cannot be numbered: and that which is Crooked cannot be made Streight. And it seems such Devils as Avarice, and Luxury, cannot be cast out without Fasting and Prayer, but yet the opposing of these, is so much every Mans Interest, and is so suitable to Nature (from which Men will get all possible assistance) that if Kings and Governours would concur with God and Nature; the Task would be Easie, as the Effects would be Pleasant. I cannot but commend most Cordially the Quakers, who have let us clearly see that if Men please they may emancipate themselves from the Tyranny of Custom in this particular; and this one excellent Endeavour, does not only give them much Tranquility, and enables them to help all those of their Perswasion to a degree, that is to be admired and commended, but it really makes them acceptable in the Neighbourhood: and Attones very much for the other irregularities with which they are charged: and they may convince us, at least in this one Point, that if such as have much Power and Reason should concur together, they would easily make Mankind Happy, by making them Frugal.

F I N I S.

This Elogy was written under the Authors Picture by Tho. Glegg, M. D. *in* Dundee.

Pingere vis quâ fronte *Cato* titubante Senatu,
Asseruit patriæ jura Verenda suæ?
Pingere vis magnus quo *Tullius* ore solebat
Dirigere attoniti linguam animamque fori?
Pingere vis quantâ *Maro* majestate canebat,
Et quali tetigit pollice *Flaccus* Ebur?
Pinge Makenzæum *Pictor*, namque alteræ non est
Quæ referat tantos, una tabella, viros.